

# Jewish Testimony in Favor of Bolshevism

"That achievement (the overturn in Russia), destined to figure in history as the overshadowing result of the World War, *was largely the outcome of Jewish thinking, of Jewish discontent, of Jewish effort to reconstruct.*

"*What Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia, the same historic qualities of the Jewish mind and heart are tending to promote in other countries.*

"Shall America, like the Russia of the Czars, overwhelm the Jew with the bitter and baseless reproach of being a destroyer, *and thus put him in the position of an irreconcilable enemy?*

"Or shall America avail itself of Jewish genius as it avails itself of the peculiar genius of every other race, and thus add an element of peculiar strength to its spiritual forces?

"That is the question *for the American people to answer."*

—American Hebrew, Sept. 10.

THE American people will answer that question, and their answer will be against the disruptive genius of dissatisfied Jews.

It is very well known that "what Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia" is also being attempted in the United States. Why did not the writer in the *American Hebrew* say the United States, instead of saying "the same historic qualities of the Jewish mind and heart are tending to promote in other countries?"

"Jewish idealism and Jewish discontent" are not directed against capital. Capital is enlisted in their service. The only governmental order the Jewish effort is directed against is Gentile governmental order; and the only "capital" it attacks is Gentile capital.

Lord Eustace Percy who, if one may judge by the full and appreciative quotations of his words in the Jewish press, has the sanction of thinkers among the Jews, settles the first point. Discussing the Jewish tendency to revolutionary movements he says:

"In Eastern Europe Bolshevism and Zionism often seem to grow side by side, just as Jewish influence molded Republican and Socialist thought throughout the nineteenth century down to the Young Turk revolution in Constantinople hardly more than a decade ago—not because the Jew cares for the positive side of radical philosophy, not because he desires to be a partaker in Gentile nationalism or Gentile democracy, but because no existing Gentile system of government is ever anything but distasteful to him."

And that analysis is absolutely true. In Russia, the excuse was the czar; in Germany, the kaiser; in England it is the Irish question; in the numerous South American revolutions, where the Jews always had a ruling hand, no particular reason was thought necessary to be given; in the United States it is "the capitalistic class"; but always and everywhere it is, by the confession of their own spokesman, a distaste for any form whatsoever of Gentile government. The Jew believes that the world is his by right; he wants to collect his own, and the speediest way of doing so is the destruction of order by revolution—a destruction which is made possible by a long and clever campaign of loose and destructive ideas.

## "Capitalists" Means "Gentiles"

AS TO the second point, every reader can verify the fact from his own experience. Let him recall to his mind the capitalists who have been held up to public scorn in the Jew-controlled press of the United States—and whom does he find them to be? Whose forms have you seen caricatured with the dollar-mark in Hearst's papers? Are they Seligman, Kahn, Warburg, Schiff, Kuhn, Loeb & Company, or any of the others? No. These are Jewish bankers. The attack is never made on them. The names made most familiar to you by newspaper denunciation are the names of Gentile industrial and banking leaders—and Gentile leaders only—the principal ones being Morgan and Rockefeller.

It is a well-known fact that during the French Commune when men of wealth suffered severe losses in property, the Jewish Rothschilds were not injured to the extent of one pennyworth. It is also a well-known fact, capable of proof satisfactory to any ordinary mind, that the connections between Jewish financiers and the more dangerous revolutionary elements here in the United States are such that it is most unlikely that the former stand to lose anything in any event. Under cover of the disorder in Russia at the present time, Jewish financiers are taking advantage of the stress of the people to gain control of

all the strategic natural resources and municipal property, by methods which they fully expect to be legalized by Jewish courts when the present "Bolshevik régime" announces that it will give way to a "modified communism." The world hasn't seen the end of Bolshevism yet. Like the World War, Bolshevism cannot be interpreted until it is seen who profits most by it, and the profiteering is in full sway now. The enemy is Gentile capital. Not any other. And "all the wealth of the world in our hands" is the unspoken slogan of every Jewish outbreak in the world today.

The quotation at the head of this article represents the position which the Jews are now ready to take with reference to the Russian Revolution. They have always been charged with responsibility for what has occurred in that unhappy country, but at first their spokesmen denied it. The denials were most indignant, and were usually accompanied by the typical plaint that the charge was "persecution." But the facts have been so overwhelming, and the government investigations have been so revealing, that denials have been abandoned.

## How Bolshevism is Justified

FOR a while an attempt was made to distract attention from Russia by a tremendously powerful propaganda concerning the Jews in Poland. There are many indications that the Polish propaganda was undertaken as a "cover" for the immense immigration of Jews into the United States. It may be that some of our readers do not know it, but an endless stream of the most undesirable immigrants pours daily into the United States, tens of thousands of the same people whose presence has been the problem and menace of the governments of Europe.

Well, the Polish propaganda and the immigration movement are sailing along smoothly, and the United States Government is assured by the Jewish ring at Washington that everything is quiet along the Potomac (it is quiet there, quiet as the Jewish ring could wish), but still the Russian fact persisted and called for explanation.

And here is the explanation: The Jews created capitalism, we are told. But capitalism has proved itself ill-behaved. So now, the Jewish creators are going to destroy their creation. They have done so in Russia. And now, will the American people be good and let their Jewish benefactors do the same in America?

That is the new explanation, and, typically Jewish again, it is coupled with a proposal for the United States—and a threat! If America refuses this particular service of the Jew, we "put him in the position of an irreconcilable enemy." See quotation at the head of this article.

## Jewish Capitalism Enlisted

BUT the Jews have not destroyed capitalism in Russia. When Lenin and Trotsky make their farewell bow and retire under the protective influence of the Jewish capitalists of the world, it will be seen that only Gentile or Russian capital has been destroyed, and that Jewish capital has been enthroned.

What is the record? Documents printed by the United States Government contain this letter: Please note the date, the Jewish banker and the Jewish names:

"Stockholm, Sept. 21, 1917.

"To Mr. Raphael Scholan:

"Dear Comrade:—The banking house, M. Warburg, opened an account for the enterprise of Comrade

Trotsky upon receipt of a telegram from the Chairman of the "Rhein-Westphalian Syndicate." A lawyer, probably Mr. Kestroff, obtained ammunition and organized the transportation of same, together with that of the money . . . to whom the sum demanded by Comrade Trotsky is to be handed.

"Fraternal Greetings!

"Fürstenberg."

Long before that, an American Jewish financier was supplying the funds which carried revolutionary propaganda to thousands of Russian prisoners of war in Japanese camps.

## Russia—A Jewish Investment

IT IS sometimes said, by way of explaining the Bolshevik movement, that it was financed from Germany, a fact which was seized upon to supply war propaganda. It is true that part of the money came from Germany. It is true that part of the money came from the United States. It is the whole truth that Jewish finance in all the countries was interested in Bolshevism as an All-Jewish investment. For the whole period of the war, the Jewish World Program was cloaked under this or that national name—the blame being laid on the Germans by the Allies, and on the Allies by the Germans, and the people kept in ignorance of who the real personages were.

It was stated by a French official that two millions of money was contributed by one Jewish banker alone.

When Trotsky left the United States to fulfill his appointed task, he was released from arrest at Halifax upon the request of the United States, and everyone knows who constituted the War Government of the United States.

The conclusion, when all the facts are considered, is irresistible, that the Bolshevik revolution was a carefully groomed investment on the part of International Jewish Finance.

It is easy to understand, then, why the same forces would like to introduce it to the United States. The real struggle in this country is not between labor and capital; the real struggle is between Jewish capital and Gentile capital, with the I. W. W. leaders, the Socialist leaders, the Red leaders and the labor leaders almost a unit on the side of the Jewish capitalists.

Again recall which financiers these men most attack. You cannot recall a single Jewish name.

The main purpose in these two articles, however, is to introduce the Jewish testimony which exists as to the Jewish nature of Bolshevism.

The *Jewish Chronicle*, of London, said in 1919:

"There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism."

In the same paper, of 1920, is a report of an address made by Israel Zangwill, a noted Jewish writer, in which he pronounced glowing praise on "the race which has produced a Beaconsfield, a Reading, a Montagu, a Klotz, a Kurt Eisner, a Trotsky." Mr. Zangwill, in his swelling Semitic enthusiasm, embraced the Jews in the British Government in the same category with the Jews of the Hungarian and Russian Bolshevik governments. What is the difference? They are all Jewish, and all of equal honor and usefulness to "the race."

## Rabbi Tells the Truth

RABBI J. L. MAGNES, in an address at New York in 1919, is reported to have said:

"When the Jew gives his thought, his devotion, to the cause of the workers and of the dispossessed, of the disinherited of the world, the radical quality within him goes to the roots of things, and in Germany he becomes a Marx and a Lassalle, a Haas and an Edward Bernstein; in Austria he becomes a Victor Adler and a Friedrich Adler; in Russia, a Trotsky. Just take for a moment the present situation in Russia and in Germany. The revolution set creative forces free, and see what a large company of Jews was available for immediate service. Socialist Revolutionaries and Mensheviks, and Bolsheviks, Majority and Minority Socialists—whatever they be called—Jews are to be found among the trusted leaders and the routine workers of all these revolutionary parties."

"See," says the rabbi, "what a large company of Jews are available for immediate service." One ought to see where he points. There are as many Jewish members of revolutionary societies in the United States, as there were in Russia; and here, as there, they are "available for immediate service."

Bernard Lazare, a Jewish writer who has published a work on anti-Semitism, says:

"The Jew, therefore, does take a part in revolutions, and he participates in them in so far as he